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general ends such as police protection and commerce, but with an intense rivalry in those spiritual pursuits which constitute the ultimate ends of civilization.

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REVIEWS AND ABSTRACTS OF LITERATURE

The Moral and Political Philosophy of John Locke. STERLING POWER LAMPRECHT. New York: Columbia University Press. 1918. Pp. viii + 168.

Aristotle's division of philosophy into theoretical and practical has, in one respect, proved to be a great misfortune. It has introduced a split into our thinking, a split which, one may venture the suggestion, has been the source of most of the unfortunate dualisms which have since prevailed, such, for example, as that of labor and leisure, the cultural and the vocational, the scientific and the humanistic. The real source of mischief is not so much the distinction, but the decided preference in favor of the theoretical as inherently superior to and qualitatively more excellent than the practical. This distinction, with its corresponding evaluation, has led to great disproportionateness in the writing of philosophy. Modern philosophy shows a woeful neglect of the practical; it is concerned almost exclusively with "theories" of knowledge. Not only that, but the historians of philosophy have neglected the practical aspects even where the philosophers themselves have manifested a practical interest. Höffding, for example, in his *History of Modern Philosophy*, devotes just twice as much space to an analysis of Book I. of Hume's *Treatise on Human Nature*, the Book on the "Understanding," as he does to Books II. and III. together, the Books on the "Passions" and on "Morals." Falckenberg devotes more than twenty-one pages to Locke's "theory of knowledge" and less than five to his "practical" philosophy.

There is at present, however, a growing tendency to emphasize the practical and to relate philosophy to the social and political sciences. As a result of this emphasis there is a growing demand for a reconstruction of some of the classical philosophers who have written a practical philosophy, but which has been much neglected. The need for a revision of historical perspective in the light of the practical is nowhere greater than in the case of the classical British philosophers, especially Locke and Hume.

The present monograph by Dr. Lamprecht on *The Moral and*

Political Philosophy of John Locke is an attempt, and an extraordinarily successful one, to bring the moral, social and political thinking of Locke into relation to his general theory of knowledge and thus to exhibit Locke's interests in a complete synthesis. No writer has suffered more from an unwise selection than Locke. As a matter of fact Locke's dominant interests were always practical, and this, as Dr. Lamprecht points out, as much with regard to the *Essay concerning Human Understanding* as the *Treatises of Government* or *Thoughts concerning Education*.

Dr. Lamprecht has divided his work into three Books. Book I. deals with "The Traditions in Moral and Political Philosophy Before the Time of Locke." It has been too frequently supposed that Locke wrote quite originally and independently of his predecessors. Quite the opposite is true. "Though he added new ideas of his own and developed the old ideas which he took over from others, he is rather the ripe fulfilment of the past than the herald of the future."¹ In treating of Locke's historical antecedents, the writer gives a brief but excellent account of the early writers of the Law of Nature, the Deists of the seventeenth century, Hobbes and Filmer.

Book II. deals with "The Moral Philosophy of Locke." What baffles most critics of Locke is his inconsistencies. In this book the author is chiefly concerned with an account of the rationalistic and hedonistic elements in Locke's ethics with an estimation of the relation between them. The problem is quite analogous to the problem of the relation between rationalism and empiricism in the *Essay*. All that one can say is that these antitheses had not become prominent at the time of Locke, at least not objects of heated controversy as they subsequently became. Locke's moral ideas involve both rationalistic and hedonistic elements. The most nearly consistent account of Locke's moral theory is to be found in *Thoughts concerning Education*.

Book III., dealing with "The Social and Political Philosophy of Locke," treats of "Locke's Theory of the State of Nature," "Locke's Theory of Political Society," and "Locke's Theories of Toleration and Punishment." Locke's political philosophy is consistently rationalistic, but entirely practical. On its rationalistic side it is based on the doctrine of natural rights, a doctrine closely affiliated with the rationalistic science of the seventeenth century. On its practical side, it is intended as a justification of the Revolution of 1688, the gist of which is that if a right is inalienable it simply can not be given up in passing from a pre-political to political society.

Dr. Lamprecht's monograph is certainly the most thorough and

¹ *The Moral and Political Philosophy of John Locke*, p. 6.

exhaustive study of Locke's practical philosophy which has yet appeared. Its chief value consists in the placing of Locke's interests in a correct historical perspective, and in the re-affirmation of the practical as of ranking importance with the theoretical. There is not so much in Locke to clarify contemporary political problems. The doctrine of natural rights is now out of date, and political democracy, for which Locke wrote so ably, is now fairly well established. The contemporary need is for an industrial democracy. What is of most pertinent contemporary application is Locke's view of toleration.

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Social Process. CHARLES HORTON COOLEY. New York: Charles Scribner's Sons. 1918. Pp. vi + 430.

This book is a collection of essays, most of them intended evidently for the "general reader," giving the author's mature judgments upon a variety of sociological questions. The unifying theme which gives the book its title, and which is most explicitly treated in the first and the last (seventh) parts, is the same that ran through the author's two previous books. All the facts of human life are parts of a process which is organic, social, living and growing. In order to understand a living process the investigator needs to participate in it; when not an actual participant he should imagine himself in it, with the sympathetic insight of the artist, the dramatist. The author himself is eminently successful with this method, showing deep insight into the behavior of all living creatures, from a grape-vine (p. 8) to a modern capitalist.

Part II. is a series of literary essays, dealing with such topics as success, fame, the competitive spirit and discipline. Part III. is on Degeneration. Even the degenerate is treated as a man whom we can not understand without putting ourselves in his place. Degeneration is found in all classes of the population; it may be caused by wealth as well as by poverty. Part IV., on Social Factors in Biological Survival, is very elementary. Part V. deals with Group Conflict. The problems of the abolition of war and the establishment of a new international order, of the conflict of classes and of races, are each accorded a few pages of wise and scholarly advice.

Part VI., on Valuation, is, more than any of the other parts, of interest to the advanced scholar. It consists of four chapters which are reprints, with slight changes, of articles that appeared in the *Psychological Bulletin*, *American Journal of Sociology*, and *Quarterly Journal of Economics*. The first makes an interesting distinction between human nature values and institutional values. The